A SERMON PREACHED AT TRAFFORD IN LANCASHIRE AT THE MARIAGE OF A DAVGHTER OF THE right Worshipfull Sir Edmond Trafforde Knight, the 6. of September Anno, 1586.

By William Massie bacheler in diuinity, and fellow of Brasennose Colledge in Oxforde.

B

Prouer. 19. 14.

House and riches are the inheritance of the fathers, but a godly wife commeth of the Lorde.

BODLEIANA

AT OXFORD.
Printed by Joseph Barnes, and are to be solde in Paules Church-yard at the signe of the Tigres head, 1586.

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TO THE RIGHT WORSHIPFVL HIS VERY GOOD PATRONE SIR EDMVND TRAFFORD KNIGHT W. M. wisheth health and long life in this woorlde, and in the nexe to come æternall fœlicity.

I Hauing (right Worshipfull) receaued by your good means, great courtesies both in the country & at my studie in Oxforde, and as not able any way to requite the like, I haue yet and will still keepe the same in a gratefull memorie. In the meane time at a good testimonie hereof I dedicate this Sermon to your Worship, which at your request I preached at your house before the right honorable the most noble Earle of Darby, and the right reuerend father in God the B. of Chester with diuerse Knightes and Esquires of great Woorship at the solemne marriage of your daughter, a modest and vertuous Gentlewoman, maried to a yong Gentleman of great worship and good education. The which holie mariage God blesse euen as he blessed Ioseph, that it maie be said of their issue as it was said of his children, God make them as Ephraim and Manasses. Gen.48.20.

For your selfe as you haue long beene a principal protector of Gods trueth and a great countenance and credit to the Preachers therof in those quarters, and haue hunted out and vnkēneled those slie and subtil foxes the Iesuites and seminarie Priests out of their celles & caues,

to the vttermost of your power, with the great ill will of many both open and priuate enemies to the prince and the Church, but your reuarde is with the Lord: and as you haue maintained stil your house with great hospitality in no point dimming the glory of your worthy predecessors, but rather adding to it: So I pray God stil continue your zeale, your liberality, your loyaltie and fidelitie to your prince, Church and common wealth, that here you may liue long with encrease of worship, and after the race of your life well runne here you maie be partaker of those vnspeakeable ioies in the kingdome of Heauen which be prepared for all the elect children of God, vnto whose blessed protection I recommend you and al yours. Amen.

Yours to command in Christ Iesu,

WILLIAM MASTER.

The text, Psal. 128.

1 BLessed is euery one that feareth the Lorde and walketh in his waies &c.

2 When thou eatest the labours of thine handes thou shalt bee blessed, and it shalbe well with thee.

3 Thy wife shall bee as the fruitefull vine on the sides of thine house.

4 And thy children like the olive plantes round about thy table.

4 Loe surely thus shall the man bee blessed that feareth the Lorde.

5 The Lorde out of Sion blesse thee, that thou see the wealth of Hierusalem all the daies of thy life.

6 Yea that thou see thy childrens, &c.

THE fit opportunitie of this time, this great cõcourse of all sortes haue moued me to take this text, and to vndertake to entreat of the honorable estate of mariage before this honorable and worshipful assembly: wherein if you consider the antiquity thereof, God appointed it before the fal of Adam in paradise: if you re-

spect the necessity, it is naturall, and therefore agreeable to all estates: if you seeke after comfort, then *virtus unita fortior*, it is not good, man should bee alone. If you care for delectation in an honest matter, then of all bonds and loues none is so delectable, none is so inuiolable as is the bond & loue betwixt the husband & the wife. Lastly if you marke the continuation therof from elder times to these our present daies, then behold our Sa-
Ioh. cap. 2. uior did honor mariage with his honorable presence, and with his first most glorious miracle. The godly learned in al ages of all degrees at al times both princes the nobility and gentility the state ecclesiasticall, the people, as Moses, Aaron, Dauid, Eli, Samuel, Elay, Zachary, and al the Apostles but Iohn, the auncient fathers, and reuerend bishops in the pure and primitiue times, as Tertullian, Hilary, Nazianzen, Spiridion, wt others haue cõmended, allowed and practised the same, neither to the hinderance of their functions nor detriment of the commõ wealth, nor the derogation of the glory of
Iuel apol. God. All which haue beene by our men both by penne, and in the pulpit proued substantially by scriptures, sufficiently by fathers, & perspicuously by ancient histories, wherof to discourse more fully I cãnot, but wil contẽt

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my self with a short compendious enarratiō and explication of this text, wherein I note these two things. First a description of the husband, the wife and children with their generall and singuler duties. Secondly a petition or prayer for them.

First in the description of the husband the first and chiefest quality wherewith hee must bee adorned and furnished is, to feare god, to serue him aright, to haue a right & a righteous faith, which must be grounded on the word of God. Let me speake as I haue read, and I do beleeue as I speake: I would haue this husband whom I describe to be a protestant, & to marry a protestant. I would haue them both to be of one religion, and to be of a sound religion, which I am perswaded is not the stubborn obstinacy of the Iew nor the Godlesse impietie of the Turke, nor the vain superstition of the Papist, but is the ancient catholick & apostolick faith which is now both preached by vs & professed by you, that is to beleeue rightly, to liue vprightly, to offer the sweet incēse of our praiers to god aboue, steedfastly to beleeue to be saued only by Christs death without any merit of ours, to frequent the church, to receaue the Lords supper in both kinds, to honor & obey Kings & Princes as the most noble and excellent in 1. Part.

their

their dominions, and in a word to feare God.
Gen.22. Such a reuerend and religious feare had Abraham ouer his sonne Isaack to mary him not to a prophane gentile or heathenish woman, but one of his owne stocke and lyneall discent, that serued & worshipped the same true God that he did: Thus doth the blessed
2 Cor. 6.14. Apostle teach, we must not draw the yoke with infidels. For betwixt this godly husband and vertuous wife, there must be an equality in years and in vertues, both young or both old, and no meane loue soone hotte soone cold, but a most ardent and feruent loue which cannot be quenched with a flud of waters, which cannot bee without this feare of God, and except they bee of the same
Ambrose. religion, for so defendeth Ambrose: *Inter quos est diuersa religio, inter eos nan est firma amicitia.* Those that be of a contrary religiō, the loue betwixt them is not sincere nor cannot be of any long continuance. Many erre notoriously in their marriages through their careles contempt of this feare of God. Some mary in their noneage and minority, some respect onely beauty, others harken after lands, others after gold and siluer, following the Poet:

O cines cines quærēda pecunia primum, virtus post nūmos. And many one for land takes

a foole

a foole by the hand. Others are not ashamed to holde this vile and villanous opinion, as prophane Atheistes, A good marriage if the wife were away. But are we stronger than Sampson, wiser than Salomon, greater than Achab to tempt the Lord, who all most grieuously offended in this point: Sampson was thereby dishonored, Salomon brought so far through idolatrous women from this feare of God, that some of the auncient fathers doubt of his saluation. King Achab of himselfe was solde to all mischiefe, but was made the worse through the wicked counsel of his vngratious wife Iesabel: but they both had their tragical ends and well deserued: a terrible spectacle for the like to al posterity. These worldly marriages are iustly refuted by him who saide, *Mallem virum pecunia, quàm pecuniã viro indigentem*. Better is an honest poore man than a wicked rich man. And those foolish marriages are forbid by the wise man in his booke Ecclesiasticus, Marrie thy Daughter, and so shalt thou performe a weighty matter: but giue her vnto a man of vnderstanding. Glaucus in Homer preferred copper before Goolde, whereby hee shewed his follie. Martha chose the worser part, whereby shee shewed her worldelinesse.

1 Kings. 22.

Themist. offic. 2.

Cap. 7. 25.

Hom. Iliad. 6.

Luk. 10. 42.

Clau

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Esau preferred a messe of delicate broth before his birthright, for the which he is called
Heb.12.16. of the Apostle a prophane man. So many prefer beutie before bounty, riches before vertue, gold and siluer before shamefastnesse and godlines, lands and inheritances before honesty and discretion. But this our religious husband must feare the Lorde with a
Ios.24.15. Godly feare, like the good sonne of Iosua who hath this blessed testimony that he feared the lord with his whole family. For this
Pro.1.7. fear of the Lord is the beginning of al wisedome. As for those men that resemble the
Luk.18.2. rigorous iudge, that neither feare God, nor good man, that neuer thinke of the saluation of their sinful seduced soules, that either be Atheistes or Libertines or Machiuelians or Spend-thrifts or couetous Nabals or great Gamsters or Lururious and Riotous persons or seditious and traiterous papists, are no fitte men to bee such a husband as I propose. But such I commend as here our Prince and Prophet, in royalty a Prince, in
Mat.10.28. learning a Prophet, both, who fear not men that can kill the body, but fear the Lord who can kill both body and soule, and cast both into hell fire, euen such a one as walkes not in the waies of the wicked or in his owne waies, but in the waies of the Lorde, which

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is the second qualitie and duety of a good & Godly husband.

2 And walkes in his waies.

The second quality of this husband is to walke in the waies of the Lorde, wherein I may decipher vnto you the wit and wisdome of a godly and religious husband. Our life is aptly resembled to a race or course or a iourney, in going whereof a man must haue a wise and expert guide to direct him in his iourney. This guide of our religion of our life of all our actions is the woorde of God. For so our Prophet exclaimeth with a zealous exclamation, vsing a retoricall subiection both playing the opponent & respondent himselfe. O wherewith shall a yong man learne to redresse and reforme his waies? Euen by ruling himselfe according to thy woorde. This woorde is a rule to iudge the straight from the crooked, a squire to direct our building by, a compasse to guide our shippe by, a Law to iudge controuersies by, and as a God in this world to decide and determine all matters which shall arise in the Churches of God, euen to the end of the world. For our purpose the Iewes erred in marriage they would seeke a diuorse for euery trifle, they would marry wiues that were yong, faire, & wealthy, and when they

1.Cor.9.24.

Psal.119.9.

wers

were either old or poore or deformed, they would put them away. They did also make the Church of God a denne of theeues by their prophane selling and buieng in it: but our sauiour reformes these notorious errors by two principles: the one is, It was not so frō the beginning: the other, It is writ, my house shalbe called the house of praier. And certainly this husband shal shewe his wisedome in this, if he guide himselfe, his wife and family according to this rule, to walke in the waies of the Lorde, which are fully and faithfully sette downe in the olde and newe Testament, for so the prophet thinketh, You thinke you are a wise people, but you reiect the Lawe of God, and what wisedome can be in you? And Austen cites out of Iob, this sentence, *Hominis Sapientia est pietas.* The Godly man is the wise man. This wise husband may learne in this woorde to loue his wife entirely, to be merry with her in the Lord, to abstaine from too much bitternesse, to dwell with her according to knowledge, not to bee rigorous but courteous towardsher, for wō the most, courteous perswasions preuail more than sharp reprehensions doe. But chiefly his wisedome shal appeare in this, to bring to his house no ill, naughty & defamed persons. So Menelaus did

Mat. 19. 8.

Mat. 21. 13.

Ier. 8. 9.

Enchirid. ad Laur. c. 2

Pro. 5. 18.

Col. 3. 19.

did fondely in entertaining to his house friendely that lewed and lasciuious Paris, whereby his wife faire Helena was defiled, as also he must be sufferable in the importunities of his wife. For as a litle iarre in musick is not easily espied, so a litle shrewdnesse in the wife may be tolerated. For this cause Saint Peter would haue housebands to honour their wiues, which consistes in this, in prouiding sufficiently for their necessities by a godly prouidence, & to beare with their infirmities in the Lord, and in no wise, a wise housebond may bee iealous ouer the honesty of his wife, for that either needes not, or bootes not. Onely let him bee as zealous in religion, as wise in his gouernement of himselfe, his wife and family: so let him auoide idlenesse, and labour diligently in his vocation, which is the third quality of a good housebond.

1. Pet. 3. 7.

Prou. 29. 18 Eccle. 9.

2 When thou eatest the labours of thine owne hands thou shalt bee blessed, and it shalbe well with thee.

This good husband must not be idle and slothfull, but labor faithfully & painefully in that vocation wherein God hath called him. So Adam before his fall had this charge of God to dresse the garden of Eden. And after his fall this precept, In the sweate of

Gen. 2. 15.

Gen. 3. 19.

of thy brows thou shalt eate thy bread. The diuine Philosopher Plato sawe so much by
Cic. Offic. 1. the instinct of nature *Nemo sibi nascitur*, wee are borne to defend our Country to benefit and gratifie our friendes and neighbours. There be foure parts in the commō wealth. The Prince as the head, the honorable and worshipfull, as armes and shoulders, the state ecclesiastical as eies, the common multitude as the feete. O blessed and happie shall that realme be when these foure partes agree in a sweete consort and melody in the amiable and blessed loue of peace and vnity, discharging their duties fully and faithfully in the feare of God. The Prince in appointing, the nobility and gentry in counselling, the preachers in feeding, and the people in
2. King. 18. beying. For Princes, the imitation of Dauid of Ezechias of Iosias is worth the imitation, who al were very diligent in appointing good lawes for the religion of God, and
Act. and Mon. also I may not forget the great zeal & learning of Alphred king of this lād, who diuided the day into three parts, some hours he took for his priuat study & seruice of god, some he reserued for the hearing of matters of state and the common wealth, and the rest he left for his rest, repast and recreation. For counsellers they may imitate Ioseph, who vnder

king

king Pharao ruled the land of Aegypt with great and singular wisdom and prouidence, & they must bee as Daniel was to Darius, in whom the enemies coulde finde no fault touching the gouernment of his kingdome. Gen. 41.39. Dan. 4.4.5.

For the Clergy to feede by preaching by hospitality by godlines of life, to follow that reuerend Bishop of Salisbury, who followed the noble emperour who said, O where should a captaine die but in the fielde? so his poesy was, O where should a Bishop die but in the pulpit? For where preaching faileth there the people perisheth. For the common people they must be obedient to their Magistrat to loue and honor their Prince, to bear that nature and affection to their soueraign as did the Israelites to Dauid the king of Israel. who al made this noble protestation, It is better that a thousand of vs dy than Dauid our king. God saue Dauid the king, if hee die the great light of Israel is quenched: So let al faithful and loyal subiectes beare this affection to our most noble and gracious Princesse Elizabeth. It is better that a thousand of vs die by the seditious treacheries of our false forsworne and fraudulent countrimen than Elizabeth our Queene. God protect and preserue Elizabeth: if shee die and miscarie the great *Humfred. de vita Iud.* Prou. 29.18 Rom. 13.12. 2 Sam. 18.3.

light of Israell shall be quenched.

Now if our husband be any of these four, he hath something to doe, he must be careful to prouide for his house, to feede & cloth his family, to instruct his wife and children, to pay his seruants their wages faithfully and truely, and to walke in that vocation with a good conscience whereto God hath called him. The office of the husband, is to get, the duety of the wife is to keepe: the office of the husband is honestly to maintaine his liuelihood, the duty of the wife is, prudently to gouerne the household. Such a noble care had the noble Emperor Valerianus of whome thus it is writ, *Aula Valeriani erat referta pijs viris, & Ecclesia Dei facta est.* The court of Valerianus the Emperour was fraught and furnished with godly men, and made the Church of God. Such a noble Captaine was Cornelius who hath this report to feare the Lorde with his whole family. Thus if our husband labor in his vocation he shal haue this blessing of the Lord to eate the fruites of his own labours. The most noble and learned King Salomon in those 12. Chapters of his book Ecclesiastes declares most largely and learnedly how all things vnder the cope of heauen are nothing but griefe, sorowe, vexation & anguish, griefe

Ari. œcom. lib. 1. cap. 6.

Euseb. lib. 7. cap. 9.

Act. 10. 1. 2.

Eccles. 1.

of body, sorrow of hart, vexation of braine, and anguish of mind: but yet this to bee our part and portion and a blessing of God in this life, when wee both sow and reape, when we both plant the vine and drink the wine, when we build houses and dwell therein, when we can be content to liue of our owne, for that is our owne that doth vs good, when we eat & drink without gluttony and drunkennes, in sobriety and modesty in the fear of God. This is a blessing, this is a great blessing, this is a great and gracious blessing of God himselfe, and such a blessing that this religious and wise & politick husband enioy, whō I haue described to you: wherin because I haue bin longer than either perhaps I should or you expected, I wil be the shorter in the descripeton of the wife and children. Which thus foloweth in the Text.

3 Thy wife shall bee as the fruitful vine on the sides of thine house, & thy children like the olive plants round about thy table.

Among the trees that be fertil and fruitful the Olive is commended for his fatnes, the fig tre for his sweetnes, the vine for cheerfulnes, for wine driues away sorrow, & is a souerain restorative for an heauy and pensiue hart: so among all creatures men and weomen be only commended for their learning, wisdom & godlines. The comparison of a woman to the vine Iudg. 9.9.

I will not amplify largely but touch it briefly.
Plin. lib.4. Firſt the vine is weak, & muſt be vnderſet and vnderpropped by ſome ſure and ſtrong ſtay: ſo the wife is the weaker veſſell more ſubiect to infirmities, & a wiſe modeſt man will not diſcloſe hir infirmities, but tolerat the ſame with
2.Sa.11.1.7. good diſcretion: ſo Berſabe was more beautiful than ſtrong, when ſhe defiled hir body with Dauid, brake her faith and loue with hir good husband Vrias: which was the very occaſion of his death. Eua the mother of all ſhewed her
Gen.3.6. ſelfe very weak when ſhee was beguiled with an aple. Lots wife was both weak & wicked,
Gen. 19.26. when ſhe looked back in token ſhe lusted after Sodoma and Gomorra againſt the commandement of God, but ſhe was turned into a piller of ſalt: a terrible ſpectacle & moſt horrible monument of wicked back-ſliders and ſinful reuolters, to al godly poſterity. Secondly a vine
Plinie, l.14. is not only weak but low too, it growes neat the earth: So a godly wife muſt not be proud and ſtately in her owne conceits, but humble & modeſt in the preſence of her husband. For a godly wife neither muſt nor will ſeek a ſouLomb. lib.4 raigney or ſuperiority ouer her husband. For the woman (as the maſter of the ſentences doth allegorize) was made of the rib of man, that he ſhould entreat her gently as his mate: ſhe was neither made of the head, that ſhe ſhould vſurp

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autozity & power ouer him, noz yet of the seete that she shuld be abused as a slaue & vile seruãt by hun: And euen as the lowest soils be commonly most battle and fertil, so those weomen that be most modest & humble, are most filled & furnished with gods gifts & graces, euen in the greatest measure. Foz as the holy scripture saith, god resisteth the proud, & giueth grace to the hũble. Thirdly the vine is fruitful, it beareth grapes plentifully, which wel ripened, & mightily pressed, do yeeld great stoze of wine, which cheereth the hart of man, refresheth the vital spirits, heateth the cold stomack, helpeth the rawnes and crudity & many other infirmities of the same. Ther are many wines which are fruitful in childzen, and this is a cozpozall blessing: foz so many godly childzen, so many blessings of God. In the old law sterrility and barrennes was deemed as a curse of God, and therefoze many godly & religious weomen as Sara, Rachel, Rebecca, Anna & others hartily & hũbly prayed of god, that he would giue thẽ childzen. O happy & blessed is the man that hath his quiuer ful of godly childzen brought vp in the fear of the lozd, they shal be a terroz to the enimy, a stay to the country, & a comfoz to their parents. But ther is another spiritual blessing, ther is another fruitfulnes better thã this, that is, that the wife be inuested & adoz-

Iam. 4. 6.

Plin. l. 14.

Galen. de. Sa. 4. 4

Gen. 30.

Psal. 127. 5.

Good religion.

ned with good qualities. First that she feare God religiously, & walk in his waies, for then shal God procure & purchase hir fauor & grace in the eies of her husbād. And therfore we find by experience that diuers women not so fair being godly, are better liked and loued of their husbands, than others more amiable & beautiful, and yet not so godly. For as the loadstone Plinie. draweth hard yron to it: so this feare of god in ỹ wife wil easily moue a wise husbād: but it wil force a waiward husbād to entreat hir louingly & gently. And as to season vnsauery meats, pleasāt & delicat sauces be prepared: so to giue Loue. a good relish to the sweet food of honest mariage it must be tempered & seasoned wᵗ a most ardent & feruent loue. And good reason to loue them to whō we haue giuen our bodies and al, and chosen to bee partakers of all ioies and sorrows, of wealth and wo, of health & sickness. & for whō we forsake father, mother, brother, sister, frind, kif & kin & al, & that not for a time, but during ỹ course of our life. I say it is good reason we should like & loue them, & that with a most near & dear affectiō. We read of noble Julia Pompeys wife, who expressed the signe of a most louing wife, for being wᵗ child, when she saw her husbāds warlick coat brought into the city al imbrued with gored bloud, fel into a sudden sound, scriching most rufully and wofully

wofully crieng out, O Pompey Pompey fare-
wel, and so this noble lady with her vntimely
child presently dyed. The greatest maintainer
of this honest loue is shamefastnesse, which is Shamefast-
such a vertue in a woman, that without it the nesse.
rest are al disgraced. For this shamefastnes is
giuen to weomen, for a defence to keepe their
reputatiō, for a castle to preserue their chastit-
ty, for a fort to maintain their honor, and for a
garland to aduance their prayse and commē- Arist. pol.
dation. Aristotle the famous philosopher re-
quiers in a mayd to bee maried foure thinges,
πλοῦτον, γένος, κάλλος, ἀρετήν, riches, good parētage,
beauty & vertue. Beauty is cōmendable, a good
parentage is honorable, wealth, land & a good
inheritaunce is not to bee contemned: but the
chiefest dowry, the best inheritance, the most
pretious Iewell in a woman is vertue, & espe-
cially the vertue of obedience. So our Apostle
teacheth, Wiues obay your husbands. Man Ephes. 5. 22.
is fitter for this soueraynty of rule & regiment Obedience
then a woman, euen by the lawe of nature, ha-
uing greater skill to rule, experiēce to gouern,
capacity to cōprehend, wisdome to vnderstād,
strēgth to execute, carefulnes to prosecute, pa-
tiēce to suffer, and a greater courage and mag-
nanimity to performe and perfect all purposes
and practises whatsoeuer. In the booke of He- Hest. 1. 22.
ster wee reade of king Ahasuerosh king of the

Medes & Persians, he had a masterly and imperious shrewe to his wife Queen Vasti, who would not obay him in a certayne matter, Wherupon he called and conuēted his nobles and counsellours and by their coūsell she was put away, and hee maried the noble and vertuous lady Queene Hester. But let this imperious Queene goe. Let vs passe ouer Zantippe Soccates wife. Let Sipora Moses wife, let Exod.4. Iobs wife and good Tobias also, as most noble and notorious shrewes goe, and let euery Iob.2.9. godly wife follow the good example of godly Sara, who obeyed her husbād Abrahā with all dutifull reuerēce and called him Lord in tokē of her singular humility. And as she must be obedient, so she must haue an especial care of hir Good name. good name. For a good name is as a sweete oyntment and as a most delicious & precious perfume. Cesar wold haue his wife Pompeia Plutarch in Cæsar. not only fre from dishonesty, but also fre frō al suspicīō both of dishonesty & disloyalty. There be many waies to preserue this good name, but I take this to be as one most chiefe and excellēt in a maid or wife to be resident at home, Tit.cap.2.5. as the snaile, & not oft to range & run abroad To keepe home. as Dina did. For by this means the house shal be better gouerned, her husband better pleased, all euill suspicions auoyded, and great expences saued. For sewe there be but they are great

great wasters in their gay and gorgeous apparel, which is the more encreased by gossoping and gadding abroad as the manner is in some places. But our Apostle teacheth godly women not to delite in too gay and garish apparel, but so to attire themselues as wel becõmeth modest matrons, and as is fittest for the vocatiõ of their husbands. And here our king and prophet Dauid in modesty a prophet, in maiesty a king would haue a godly wife to be as a side & part of the house, or as a wall to the house to defend it, not to bee a ruine to pull it down, either by ỳ pride of her fancies, or pomp of her train, or delicatnes of her dyet, or sumptuousnes in Iewels, or bravery in apparel, or lightnes in conuersation, to roote vp the wals of her house, to turne vp al topsiturvy, and not to leaue one stone vpon another. 1 Pet 3. 1 Tim. 2. 9.

Now if the godly wife bee as the fruitfull vine, or fat flourishing oliue, no marual if her children bee finely and fitly resembled to the braunches of the vine or tender plants of the oliue tree. The braunche is tender, it wil bend or bowe at your pleasure, the yong children be pliable as soft ware, they be flexible as tender oliue branches, then a gentle rod wil break no bones, then he that spares the rod doth spil & spoile the childe. For this is the exhortation of S. Paul, you Parents bring vp your childrẽ Prou. cap. Ephe. 6. 4.

in the faith and fear of the lord, get you school-
masters both to instruct them by doctrine and
reforme them by discipline. For a child better
Arist. pol. l. 8. cap. 3. vnborn than vntaught. The old Grecians (as
the noble philosopher saith) were wōt to teach
their childrēz. things γραμματα, γυμναστικην, μουσικην.
the which thus the fine & ingenious poet hath
In Eunuch. expressed, *Fac periculum in literis, in palæstra, in
musica.* They were trained vp in the liberal &
ingenious arts, as chiefely Grammar, Rheto-
rick, & Musick, & in feats of actiuity, whereby
their bodies were made the stronger to abide
Pro. 22. 6. tough & long study the better. And king Salo-
mō who was diligently taught of Nathan the
prophet giues forth this precept & profit, teach
a child in his youth vertu & learning, & whē he
Act. 7. 22. coms to years he wil not forget it. So Moses,
so Daniel, so Samuel, so Paul, so Timothy,
2 Tim. 3. so Origen were trained vp from their infancy
both in diuine learning, and most of them also
in prophane literature. The fruit shalbe this,
Contra Iu. lib. 7. as S. Ciril saith, *pueri sacris literis enutriti, po-
stea fiunt religiosissimi*, children noussled & nur-
sed vp from their tender yeares in reading and
hearing holy Scriptures, they shal reape this
fruite thereby not to be superstitious or heretic-
cal in opinions, or hauty and lofty in spirites,
but to be most religious, & as the king of Isra-
el said, They wil remēber such things as they

learne

learn in their youth, the better whē they come to years of discretion. And as in battle it is a necessary point & pollicy for the getting of the victory & conquest ouer our enimies, that whē one soldiar is slain, that another presētly take his station and place & therein fight manfully and corragiously: so in the good gouernment of a cōmon wealth, whē a good father dieth, some learned and wise men take it to be a necessary point & pollicy for the mantenance & preseruation of peace & vnity against ciuil dissention & cōspiracy, that y son take his place if he be able to weald & discharge the like functiō & vocatiō. Pro.22.

4 Loe surely thus shal the man be blessed that feareth the Lorde.

This religious fear of God which bringes to the husband wife & children both temporall & spirituall blessings both in this life and in the life to come, doth consist in following vertues, & forsaking vices: which must be with al carefulnesse auoided. Now the noysome and poisonful weedes which will hurt both husband, wife & childrē, must w̄ al diligence be grubbed out of the grounds of our harts, least the venemous & contagious weeds stifle & ouer-grow the good & pure corn. The weedes be the sin of Sodom & Gomorra, polygamy, incest, adultery, fornication, al vncleannes, cōmon gaming, riotous & prodigall lining, careles securitie in

the

the parents, & stubborn contumacy in the chil-
dre. These hainous & horrible vyces, consume
our bodies, wast our goods, shorten our liues,
discredit our good names, make our enimies
to mock vs, giue occasiō to the papists to blas-
pheme the name of god, & the religiō which we
professe, endanger the saluation of our sinneful
soules, and neuer escape the due & dreadful pu-
Eccles.7.8. nishmentes of God either in this life, or in the
2 Sam.12.10 life to come. Take exāple by Dauid, the sword
Gen.9. of God did neuer depart from his house. By
Gen.19. Noah, he was mocked of his own son. By Lot,
he cōmicted incest w̄ his own daughters: by A-
nacleō a noble poet, who was so famous a bib-
ber of wine and strong drinks, that he was cho-
ked with a huske of a grape. Take example of
1 Sam.2.22. Eli an old iudge, an old priest, & an old father:
& of his two rebellious sonnes Hophny & Phi-
nees, in the end the wicked & lururious sonnes
were killed in battle, one of their wiues died
with child, the old father Ely fel backward frō
Chap.4. a stool & brake his necke, the arke of God was
taken of the barbarous Philistines, & the glo-
ry departed from Israel. For this purpose I
haue read this excellent history. There came
once before wise Salon a father with his son,
one accusing the other. The father complained
of the disobedience of his son: & the son accused
the father of his ill education, which was the

cause

cause of his disobedience. Solon wel considering the cause, & perceiuing a fault to be in both, did thus determine and decide the matter: because the father had not brought vp his son in good instruction, & dutiful correction, therfore the father after his death should be depriued of his sepulcher: and the son for his disobedience should be disinherited. You wil perhaps think this a sharp iudgemēt of a wise & graue iudge, but sore diseases need strong medecins, and if Solons determinatiō were put in vre in these our daies, I feare me some fathers would lack the honor of their burial, & some sonnes would be put from their inheritance. But if the godly husband, wife & children do auoid these notorious vices, if the husband be religious, wise & laborious in his vocation, if the wife bee chast, modest, obedient & hūble, if the children be wel schooled and brought vp in the faith and feare of the Lord: then they al shal be blessed both in the city and in the field, in the fruit of their bodies, in the fruit of the ground, in their cattle, in their basket, in their comming in, & in their going out: their Oxen shalbe strong to labour, their sheep shal bring forth ten thousand in the streetes, they shall not go into captiuity, they shalbe blessed in al the labors of their hands, euen as the trees of the lord ful of sap & sappe, as the trees planted by the waters side, they

Deut. 24.

Psal. 144.

shal

shalbe plãted in the house of the lord, they shall prosper and flourish in their yong years, in their old age they shal be faire, fat, and well liking, yea they shal see the church of God flourish, their children liue long, & peace in the cõmõ wealth. For the which 3. here our prophet and Prince Dauid praieth, which petitiõ of Dauid I wil shut vp briefly thus in the conclusion.

5 The Lord out of Syon blesse thee that thou maist see the good of Ierusalem all the dayes of thy lyfe.

6 Yea that thou see thy childrens children and peace vppon Israell.

In this praier of Dauid three circumstances are worth the due cõsideratiõ. 1. who praieth. A king and a prophet. 2. to whom he praieth. To the Lorde that dwels in Sion. 3. for what. For three things.

1 For the prosperity of the Church.
2 For the long liues of ỹ maried parties.
3 And for the peace of Israel, which I may well vnderstand the common wealth.

Great is the efficacity and force of praier both in peace & war, in prosperity and aduersity, in health and sicknes at all times & in al estates. It is sayd, *Orante Mose vicit populus*, whẽ Moses prayed for his people they vãquished theyr enemies. And this is our comfort that whatsoeuer we aske of the father in Christes

Ioh. 5.
Io. 14. 16. 13.

name

name if it be cõmodious & expedient for vs, we shall be sure to obtayne it. Then no meruil if here the prophet and king of Israell geue himselfe to prayer. It is a great matter and of great importance when princes and nobles & men of great worship be religious and geuen to prayer & to the holy seruice of God. For this cause Dauid was accounted a mã after Gods owne heart. For this cause Iosias that yong king is so highly commended. For this cause Ezechias his daies were prolonged 15 yeares lõger. This makes the church of god to grow vp lustily as the palm tree and to flourish as the tal Cedar of Libanus, the people euery mã to sit quietly and peaceably vnder his own vine, and the commõ wealth to haue peace & plentie as in the happy daies of Salomon. Ciril in an epistle to Theodosius euen in the beginning thus saith. *pietas in Deum est fundamentum regijs honoribus*. O noble emperour the state of your common wealth hanges of your religion towards God. If you serue him aright your kingdõ shal flourish, one of your royal seed shall alwaies sit on your royal seate: but if you forsake God he wil forsake you, hee wil rase and root out your memories from the face of the earth, hee wil trample your name and fame vnder his feet, he wil cast your honors in the dust, and this is a curse of al curses.

1 King. 20.

Ciril. Epist. ad Theod.

The

The 2 circumſtãce is, to whom he praieth: euẽ to the lord of Sion. Our prophet & prince praieth not to Abraham, to Iſack, to Iacob, or to any archangel or angel in heauen, but to the lord which dwelled in Syon. We haue a plain cõmandement to pray to him alone, we haue a firme promiſe that ſo praying our praiers ſhal be hard: we haue the exãples of al godly men ſo to pray both in the old & new teſtament. Cicero repoꝛts of Ceſar thus, *qui ad te non audent accedere Cæſar, tuam humanitatem ignorant.* They that be afrayd to ſpeak to thee o Ceſar, they know not thy ſingular humanity: ſo I ſay they that alleage eyther their owne indignity or the ſeuerity of god againſt ſinners, & ſo dare not come to Ieſus alone by harty prayer, they know not his ſinguler humanity & humility.

Mat.9. Ioh.16.

Orat.pro Deiotar.

The 3 circumſtaunce is the matter for the which our prophet praieth, which is threefold: for the church, the lõg liues of the maryed perſons, for the peace of the cõmon wealth. There be 2 deadly & mortal enemies to the common wealth and church of god. Herely, & treachery. The ſubtil ſerpẽt in Geneſis did moue Adam and Eua to taſt of the forbiddẽ tree, & ſaid, you ſhall not dy: ſo the cruell and ſubtill ſerpent of Rome eggeth forward & encorageth his ſworn vaſſals of Spain, France & Italy & our deſperate diueliſh Engliſh rebels to aſſay to touch ỹ

Gen.3.4.

Lords

Lords anoynted and almes them in fayr golds promises, you shall not dy, you shall get you a name, you shal be men of great renoume. It is an heroical designment and meritorius before God and good catholicks. A famous and most learned Bishop of this land, doth hold there be four ordinary means to keep heresy from our church, & treason from our cõmõ wealth. The first is to maintain vniuersities & free schools. The second is to appoint learned preachers in euery parish Church to catechise the youth, to teach the people obedience. The third to bee thankful to god for al his benefits. The fourth discipline to reward the godly and punish the wicked. The execution of these thinges will make our church & common wealth to florish; the contempt of these wil make our court as Sion the holy hil of ỳ Lord, our church as Jerusalẽ the holy city of the lord, our land as Judea the holy land. Sion was, Jerusalem was, Judea was, but now Siõ is vtterly razed, Jerusalẽ is vtterly ransacked. Therefore let not Rome brag of any prerogatiue of her place for antiquity, or pallace for royalty. That which hapned to Jerusalẽ may happẽ to Rome. great controuersy there is betwixt the Jesuits & vs wher antichrist shuld sit, and who he is. I wil lay nothing of S. Jerom, only I wil cite one sentẽce of Bernard which shal make the matter

Iuel in a ser. of lerie.

1 Learning.

2 Preaching.

3 Thankfulnes.

4 Discipline.

Luk. 19.

Ad Did.

ter cleare. Ep. 125. *Bestia illa in apocalypsi cui datum est os ad blasphemias & bellum gerere cum sanctis, petri cathedram occupat tanquam Leo paratus ad prædam.* The beast spoken of in the Apocalyps to whom is giuen a mouth to speak blasphemies and to make war with saincts, doth now occupy the seat of Peter as a Lion prepared to his pray. The place then for Antichrist is the great city Babylō, sitten on seauen hils. The names of the hils be Palatinus, Capitolinus, Aūētinus, Cælius, Esquilinus, Viminalis, Quirinalis. Then for the person who is that great Antichrist (if ye ty him to one person) then it must eyther be the Turk, or y Iew, or the heathen emperor, or the Pope. But if Antichrist cuē the great antichrist must sit in the tēple of god as god, if antichrist must deceaue by false and fraudulent miracles, if antichrist must be a false and foolish prophet as Balaam, if antichrist must haue the name of mistery written in his forehead as once y mytest of the Iews had in his *Lamina, sanctitas Iehoua*, Holines to y lord, if antichrist must ouercome by flattery, by sweet & sugred speaches as harlots doe, not by armes & dint of sword as cruel tyrants doe: thē where antichrist shal sit & who antichrist is, I refer it to y iudgemets of y learned & consciences of the godly that heare me this present day. To God the father. c&.

Be. ad Gau. de lorator.

Roma Septicollis.

2. Thes.

Apoc. 18.

=63.5

Two fruitfull and godly Sermons, *preached at Dorchester in Dorsetshyre, the one touching* the building of Gods Temple, the other what the Temple is.

Haggai. 1. 8.
Goe vp to the Mountaine, and bring woode, and build this house, and I will be fauourable in it.

w. Chub.

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1585.